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settlements, and tribes regardless of whether they are autonomous, free, dependent, or slaves. 582 326

Marriages with slaves are also forbidden. A man marrying a slave would be killed by his kin, *ahl*. No one dares defile the blood of his kin. 582 567

Moreover there are inequalities even among the free Arab tribes. All those belonging to the 'Aneze group consider themselves aristocrats, hold the other tribes in contempt, and dislike forming matrimonial bonds with them. The children born of such wedlock often hear these ironical remarks: 619 554 582 565

"Thou wilt come to nothing, for thou art only half a Rwejli; blood will not mix well with blood; thou wilt resemble thy mother's kin," etc.

Rights of the Eben al-'Amm

The children of parents descended from the respectable old 'Aneze families are the best. Yet even here the bridegroom is not entirely free in choosing a wife, for according to the ancient custom every girl is to wed the nearest young relative whom it is permissible to marry, *eben al-'amm*. This is, generally, a son of her father's cousin; should this cousin have no sons or if the grandfather had no brothers, the girl falls to the nearest kinsman descended from the great-grandfather's brother. The *eben al-'amm* occasionally claims the girl, *jekaǧǧerha*, exclusively for himself, but, even if he does not, the girl cannot marry without his consent, for it is said: "No one but the nearest kinsman can tie or untie her, *'oḳdha w-hallha bjad eben 'ammiha* (sic!)." Only when her father wants to marry again and gives her in exchange for his new wife, *jebaddelha lnafseh*, is the *eben al-'amm*'s claim null and void. On the other hand, if the girl refuses to be wedded to her *eben al-'amm*, he may kill her without becoming liable for compensation. 582

If the *eben al-'amm* knows that the girl will not hear of him, being already in love with someone else, he forbids the marriage and the girl grows old.

If the father of the girl claimed by her *eben al-'amm* dies and the girl loves another, she goes immediately after the father's death to the relative who claims her exclusively for himself, called in this case *ḥaǧǧir*, and asks: "My father has passed away; I want thee to release my neck; I want thee 582 584

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SLAVES

567 Slaves are owned not only by the chiefs but by ordinary Bedouins as well. Adult slaves cannot be bought any longer; small negro children, however, are still brought from Neǧd and offered for sale. In most cases they are the children of black prostitutes from the large settlements of central Arabia and from al-Medîna and Mecca, but they are also frequently orphans. No negro is a chattel, *mamlûk*, of his master, for he may not be sold or killed and is free to choose another master. As a rule, however, the slaves remain with the same family all the time, (*min ǧdûdhom.*) Every married slave has his own tent, camels, and weapons, all this being given to him by his master, to whom he must return everything, should he wish to leave him. Even the slave's clothing is furnished by the master. The slaves in the household of a prince or great chief live entirely care-free. If the supplies are not well guarded by their master's mother or wife, they help themselves at their pleasure, cooking, roasting, and frying in their tents without a thought as to whether anything is left for the prince or chief. Then when the supplies are gone, they merely say: "We are hungry," and the master must replenish his larder anew.

If the chief entertains visitors, the slaves eat up all that is left over, so that the chief has to go to bed hungry,

Work is shunned by the slaves whenever possible. If the master himself does not see that it is done, they remain leaning peacefully against their camel saddles, smoking their master's tobacco and drinking his coffee. Their chief work is watering the camels. If the chief owns a large herd of white camels, *warâdîr*, and a herd of pack camels, *zeml*, with two or three herds of she-camels besides, they often draw water for the animals for two nights and a day or two days and a night, especially if the chief is present. The slaves load and unload supplies and lead the laden camels. They also help the women with the unloading, loading, transporting, and pitching of the tent, but only when afraid of the master. However, if they know him to be on bad terms with his women, they at once take his side and will not move a finger to do anything for the women. They work voluntarily only when they expect to gain something by doing so. When important guests arrive, the complaisance and affability of the slaves is boundless. But

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should the guest fail to tip them well on his departure, they will not deign to notice him when he comes again. They are very eager to share in the raids, loot, of course, being their main object. All the horses captured by the slave must be delivered to his master, who, however, is obliged to give the slave a camel for every horse. One half of the captured camels go to the master, the others are the slave's share.

The little sons of the chiefs are brought up by the slaves; they make friends with the slaves' sons, and everything that they do is on the advice of the slaves and with their assistance. The slave is frequently the confidant of the first love of his master's son, negotiates with the girl's kin, protects his wife and children in a rebellion or hostile invasion, and is often the real guardian of his master's orphans, whom he also assists to regain their power and property. When the master's daughter marries into another tribe, as a rule she is accompanied thither by a reliable slave.

The slaves are the main support of the chief: they protect him against a sudden attack and execute any order he may give. Yet nobody deposes or kills a chief so readily or more frequently than his own slaves. In the disputes which sometimes arise between the members of ruling houses the decision lies with the slaves, so that a weak chief often is nothing but a tool in their hands. In camp every slave has a certain place allotted to him for his tent. They completely surround their chief's tent and in this manner prevent the entrance of unbidden guests. Whoever wishes his affair to succeed with the chief must first gain the head slave's favor. This man never opposes his master, but he generally arranges matters in such a way that in the end the chief cannot avoid endorsing every thing the slaves may desire.

The slaves call their master uncle, *'amm*, claiming to be *beni al-'amm*, relatives or cousins, of his kin. The imperative "*semm*," "Mention!" or "Order!" is used by the slave, by a raider, and even by a Bedouin, when his master or chief calls for him; it is an invitation to the master to make known his wish or command.

Among themselves the slaves have kin, *ahl*, like the Bedouins. They form marital ties without paying any heed to their master, only the consent of their own kin being necessary in this case. The master has no right to choose a wife for his slave or to take her away from him. Killing and

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567 murder they avenge not only among themselves, but on the
627 free Bedouins as well. The master who kills his slave exposes himself to the vengeance of the latter's kin and must pay the blood price. Should he refuse, the avengers place themselves under the protection of a more powerful slave, generally the head slave of a chief, who soon compels the Bedouins to assist him in humbling the guilty person. A slave can pursue or protect, *leh wagh je'addi jesaddi*, in the same manner as his master. Whoever hurts his protégé gains the enmity not only of the slave but of his whole kin, and of the slave's master as well, who must support the slave in order to have peace in the tent and his usual comforts.

567 Yet, no matter how powerful, a slave can never marry the
582 daughter of even the poorest Bedouin; and, on the other hand, the least of the herdsmen would not think of marrying a slave's daughter. For even the poorest Bedouin is independent, *ḥorr*, while the slave remains subject, *'abd*, for ever. Not even the members of the most despised tribes, like the Ṣlejb, Šarārāt, Htejm, etc., would marry a slave. In a certain manner they all are *ḥorr*, despite the low esteem in which they are held, and a slave remains *'abd*, no matter what power he wields.
326 Only the sons and daughters of white blacksmiths, *ṣunnā'*,
567 enter into blood relations with slaves. If a black slave marries a white girl, the daughter of a *ṣāne'*, and their son also marries a daughter of a *ṣāne'* again, the third and fourth generations are quite white, and yet they do not become free, *ḥorr*, but always remain slaves, *'abid*. In the settlements — especially in the cultivated regions — the origin of such whites is sometimes forgotten, but never among the Bedouins of the desert.

WHOLESALE MERCHANTS AND THEIR AGENTS, THE 'AKEJL

442 As the Rwala are occupied almost exclusively in camel breeding, it is only in exchange for camels that they can get grain, clothing, arms, saddles, and other necessities of life. The camels they sell either in the inner desert or in the settled territory, nearly always to the same wholesale merchants who live in the larger towns on the borders of Arabia as well as in Egypt and India. The most prominent among these is the Eben Bassām family, from the settlement of Bassām in al-Kaṣīm. Its members own large business houses at al-Baṣra, Bombay, aṭ-Ṭājef, Cairo, and Damascus. They export camels

783 Allah will write to me, therefore, behold, I put my children and
429 my estate like the ring of a turtle dove's neck from my neck on thy neck. In the high station /before Allah/ I shall inquire of thee about them. "Ja flan ana ma-dri was allah jaktob 'alejji mar tara 'ejali w-halali tow'k hamamaten min rukubti birikubtak ansedk 'anhom bel-makez al-'azim."

The answer will be: "I shall take thy place. May Allah have mercy on thee. Ana lak bel-makan allah jarhamk."

In the absence of him whom he would like to appoint as guardian the sick man will declare before one or two men: "O ye, X and Y, I ask you to witness that I put my children on the neck of So-and-So."

●/567/ In the majority of cases the sick man prefers to appoint a faithful slave to the guardianship. Sometimes he also names the camels which are to go to one or other of his children and what she-camel he wishes to be sacrificed for him. However, any of his stipulations may be annulled by his first-born son. Neither the father nor the mother give their children any last advice.

DEATH

784 Water is dropped into a dying person's mouth without my words. They do not close the eyes of the dead, nor stop his nostrils, dead bodies
/787/being carefully avoided by the Rwala. If they camp near a settlement, or some fellahin happen to be with them at the time, they hire them to bury the dead. Rubbing the body over with a wet cloth, they wrap it in its shirt, or when that is torn they lay it on a piece of white linen, cover it with the same material, then sew both pieces in three places, load the body thus enshrouded on a mule and carry it to the grave. This must be deeper for a woman than for a man. Its depth for a woman must be such that even the breast could not be seen if the body were placed upright; for the man its depth is only to his knees when in a standing posture. A stone is put under the head and the body is laid invariably with its right side downwards and facing south. Covering it then with a few stones they shovel in the excavated earth. For a man two stones, nasajeb, are raised above the grave, one for a woman. One and a half megidije ($1.35) is paid to the grave-digger for this work. In the inner desert a grave about twenty-five centimeters deep is dug